

ॐ श्री परमात्मने नमः
om śrī paramātmāne namaḥ

अथ षष्ठोऽध्यायः
atha ṣaṣṭho'dhyāyaḥ

श्री भगवानुवाच
śrī bhagavān uvāca

The Blessed Lord said:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥ १ ॥
anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ ।
sa saṁnyāsī ca yogī ca na niragnirna cākriyaḥ ॥ 1 ॥

He who performs his bounden duty without depending on the fruits of action-he is a *sannyasin* and a *Yogin*; not he who (has renounced) is without fire and without action.

यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पः योगी भवति कश्चन ॥ २ ॥
yaṁ saṁnyāsamiti prāhuḥ yogaṁ taṁ viddhi pāṇḍava ।
na hyasaṁnyastasaṅkalpaḥ yogī bhavati kaścana ॥ 2 ॥

O Pandava, please know Yoga to be that which they call renunciation; no one verily becomes a Yogi who has not renounced thoughts.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥
ārurukṣormuneryogaṁ karma kāraṇamucyate ।
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥ 3 ॥

For a *muni* or sage who 'wishes to attain to Yoga,' action is said to be the means; for the same sage who has 'attained to Yoga,' inaction (quiescence) is said to be the means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥
yadā hi nendriyārtheṣu na karmasvanuṣajjate ।
sarvasaṅkalpasamnyāsī yogārūḍhastadocyate ॥ 4 ॥

When a man is not attached to sense-objects or to actions, having renounced all thoughts, then he is said to have attained to *Yoga*.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ ५ ॥
uddhareḍātmanātmānaṁ nātmānamavasādayet ।
ātmaiva hyātmano bandhuḥ ātmaiva ripurātmanaḥ ॥ 5 ॥

Let a man lift himself by his own Self alone, and let him not lower himself; for, this Self alone is the friend of oneself, and this Self alone is the enemy of oneself.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥
bandhurātmātmanastasya yenātmavātmanā jitaḥ ।
anātmnastu śatrutve vartetātmaiva śatruvat ॥ 6 ॥

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, this Self stands in the position of an enemy like the (external) foe.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥
jītātmanaḥ praśāntasya paramātmā samāhitaḥ ।
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ ॥ 7 ॥

The Supreme Self of him who is self-controlled and peaceful is balanced in cold and heat, pleasure and pain, as also in honor and dishonor.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥
jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ ।
yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ ॥ 8 ॥

The *Yogi* who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses, to whom a lump of earth, a stone, and gold are the same, is said to be harmonized, i.e., he is said to have attained *nirvikalpa samadhi*.

सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥
suhṛnmitrāryudāsīna madhyasthadveṣyabandhuṣu ।
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ॥ 9 ॥

He who is of the same mind to the good-hearted friends, enemies, the indifferent, the neutral, the hateful, relatives, the righteous and the unrighteous, excels.

योगी युञ्जीत सततम् आत्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥
yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ ।
ekāki yatacittātmā nirāśiraparigrahaḥ ॥ 10 ॥

Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
śucau deśe pratiṣṭhāpya sthiramāsanamātmanaḥ ।
nātyucchritaṁ nātinīcaṁ cailājīnakuśottaram ॥ 11 ॥

Having in a clean spot established a firm seat of his own, neither too high nor too low, made of a cloth, a skin, and *Kusa*-grass, one over the other.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥
tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ ।
upaviśyāsane yuñjyādyogamātmaviśuddhaye ॥ 12 ॥

There, having made the mind one-pointed, with the actions of the mind and the senses controlled, being seated on the seat let him practice *Yoga* for the purification of the self.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
samaṁ kāyaśirogrīvaṁ dhārayannacalaṁ sthiraḥ ।
saṁprekṣya nāsikāgraṁ svaṁ diśaścānavalokayan ॥ 13 ॥

Let him firmly hold his body, head, and neck erect and still, gazing at the tip of his nose, without looking around.

प्रशान्तात्मा विगतभीः ब्रह्मचरिघ्नते स्थितः ।

मनः संयम्य मच्चित्तः युक्त आसीत् मत्परः ॥ १४ ॥

praśāntātmā vigatabhīḥ brahmacarivrate sthitaḥ ।
manaḥ saṁyamya maccittaḥ yukta āsīta matparaḥ ॥ 14 ॥

Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, thinking of Me and balanced, let him sit, having Me as the Supreme Goal.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

yauñjannevaṁ sadātmānaṁ yogī niyatamānaśaḥ ।
śāntim nirvāṇaparamāṁ matsaṁsthāmādhigacchati ॥ 15 ॥

Thus, always keeping the mind balanced, the Yogi, with his mind controlled, attains to the Peace abiding in Me, which culminates in total liberation (*nirvana or moksha*).

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

nātyaśnatastu yogo'sti na caikāntamanaśnataḥ ।
na cāti svapnaśīlasya jāgrato naiva cārjuna ॥ 16 ॥

Verily, Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

yuktāhāravihārasya yuktaceṣṭasya karmasu ।
yuktasvapnāvabodhasya yogo bhavati duḥkhahā ॥ 17 ॥

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep and wakefulness.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥ १८ ॥
yadā viniyataṁ cittamātmanyevāvatiṣṭhate ।
niṣṣpṛhaḥ sarvakāmebhyaḥ yukta ityucyate tadā ॥ 18 ॥

When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desires, then it is said that 'he is united' (*yuktah*).

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥
yathā dīpo nivaatasthaḥ neṅgate sopamā smṛtā ।
yogino yatacittasya yuñjato yogamātmanaḥ ॥ 19 ॥

'As a lamp placed in a windless place does not flicker,' is a simile used to describe the *Yogi* of controlled mind, practicing *Yoga* in the Self (or absorbed in the Yoga-of-the-Self).

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
yatroparamate cittam niruddham yogasevayā ।
yatra caivātmanātmānam paśyannātmani tuṣyati ॥ 20 ॥

When the mind, restrained by the practice of *yoga*, attains quietude, and when, seeing the Self by the self, he is satisfied in his own Self...

सुखमात्यन्तिकं यत्तत् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
sukhamātyantikam yattat buddhigrāhyamatīndriyam ।
vetti yatra na caivāyam sthitaścalati tattvataḥ ॥ 21 ॥

When he (the *Yogi*) feels that Infinite Bliss – which can be grasped by the (pure) intellect and which transcends the senses, wherein established he never moves from the Reality...

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥
yam labdhvā cāparam lābham manyate nādhikam tataḥ ।
yasminsthito na duḥkhena guruṇāpi vacālyate ॥ 22 ॥

Which having obtained, he thinks there is no other superior to it; wherein established, he is not moved even by heavy sorrow.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यः योगोऽनिर्विण्णचेतसा ॥ २३ ॥
taṁ vadyād duḥkhasaṁyogaviyogaṁ yogasaṁjñitam ।
sa niścayena yuktavyaḥ yogo'nirviṇṇacetasā ॥ 23 ॥

Let that be known: the severance from the union-with-pain is *Yoga*. This *Yoga* should be practiced with determination and with a mind steady and undespairing.

संकल्पप्रभावान्कामान् त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
saṁkalpaprabhāvāṅkāmaṁ tyaktvā sarvānaśeṣataḥ ।
manasaivendriyagrāmaṁ viniyamy samantataḥ ॥ 24 ॥

Abandoning without reserve all desires born of *sankalpa*, and completely restraining the whole group of senses by the mind from all sides...

शनैः शनैरुपरमेत् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥
śanaīḥ śanairupamet buddhayā dhṛtigr̥hītayā ।
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet ॥ 25 ॥

Little by little, let him attain quietude by the intellect held in firmness; having made the mind established in the Self, let him not think of anything.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥ २६ ॥
yato yato niścaraṭi manaścañcalamasthiram ।
tatastato nayamyaitad ātmanyeva vaśaṁ nayet ॥ 26 ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it, and bring it back to be under the control of the Self alone.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥
praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam ।
upaiti śāntarajasaṁ brahmabhūtamakalmaṣam ॥ 27 ॥

Supreme Bliss verily comes to this Yogi whose mind is quite peaceful, whose passion is quietened, who is free from sin, and has become *Brahman*.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखमश्नुते ॥ २८ ॥
yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ ।
sukhena brahmasaṁsparśam atyantam sukhamāśnute ॥ 28 ॥

The Yogi, always engaging the mind thus (in the practice of Yoga), freed from sins, easily enjoys the Infinite Bliss of 'Brahman-contact.'

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani ।
ikṣate yogayuktaatmā sarvatra samadarśanaḥ ॥ 29 ॥

With the mind harmonized by Yoga he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥
yo mām paśyati sarvatra sarvaṁ ca mayi paśyati ।
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ॥ 30 ॥

He who sees Me everywhere, and sees everything in Me, he never gets separated from Me, nor do I get separated from him.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥
sarvabhūtasthitaṁ yo mām bhajatyekatvamāsthitaḥ ।
sarvathā vartamāno'pi sa yogī mayi vartate ॥ 31 ॥

He who, being established in unity, worships Me – who dwells in all beings, that Yogi abides in Me, whatever be his mode of living.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥
ātmaupamyena sarvatra samaṁ paśyati yo'rjuna ।
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ ॥ 32 ॥

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi.

अर्जुन उवाच

arjuna uvāca

Arjuna Said

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥
yao'yaṁ yogastvayā proktaḥ sām्यena madhusūdana ।
etasyāhaṁ na paśyāmi cañcalatvātsthitim sthiraam ॥ 33 ॥

This Yoga of Equanimity, taught by Thee, O Slayer of Madhu, I see not its enduring continuity because of the restlessness (of the mind).

चञ्चलं हि मनः कृष्ण प्रमाथि बलवददृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥
cañcalaṁ hi manaḥ kṛṣṇa pramaathi balavaddṛḍham ।
tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram ॥ 34 ॥

The mind verily is O Krishna, restless, turbulent, strong, and unyielding; I deem it quite (as) difficult to control as the wind.

श्री भगवानुवाच
śrī bhagavānuvāca

The Blessed Lord said

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥
asaṁśayaṁ mahābāho mano durnigrahaṁ calam ।
abhyāseṇa tu kauntaeya vairāgyeṇa ca gṛhyate ॥ 35 ॥

Undoubtedly, O mighty-armed, the mind is difficult to control and is restless; but, by practice, O Son of Kunti, and by dispassion it is restrained.

असंयतात्मना योगः दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥
asaṁyatātmanā yogaḥ duṣprāpa iti me mataḥ ।
vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ ॥ 36 ॥

Yoga, I think, is hard to be attained by one of uncontrolled self; but the self-controlled, striving, can obtain it by (proper) means.

अर्जुन उवाच
arjuna uvāca

Arjuna said

अयतिः श्रद्धयोपेतः योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥
ayatiḥ śraddhayopetaḥ yogāccalitamānasaḥ ।
aprāpya yogasamsiddhiṁ kām gataṁ kṛṣṇa gacchati ॥ 37 ॥

He who, though possessed of faith, is unable to control himself, whose mind wanders away from Yoga, to what end does he, having failed to attain perfection in Yoga, go, O Krishna?

कच्चिन्नोभयविभ्रष्टः छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमृढो ब्रह्मणः पथि ॥ ३८ ॥
kaccinnobhayavibhraṣṭaḥ chinnābhramiva naśyati ।
apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ॥ 38 ॥

Fallen from both, does he not, O mighty-armed, perish like a rent cloud, support-less, and deluded in the path of Brahman?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥
etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ ।
tvadanyaḥ saṁśayasyāsya chettā na hyupapadyate ॥ 39 ॥

This doubt of mine, O Krishna, please dispel completely; because, it is not possible for anyone but you to dispel this doubt.

श्री भगवानुवाच
śrī bhagavānuvāca

The Blessed Lord said

पार्थ नैवेह नामत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चित् दुर्गतिं तात गच्छति ॥ ४० ॥
pārtha naiveha nāmutra vināśastasya vidyate ।
na hi kalyāṇakṛtkāścit durgatiṁ tāta gacchati ॥ 40 ॥

O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to do good, O my son, ever comes to grief.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

prāpya puṇyakṛtām lokānuṣitvā śāśvatīḥ samāḥ ।
śucinām śrīmatām gehe yogabhraṣṭo'bhijāyate ॥ 41 ॥

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from Yoga is born again in the house of the pure and the wealthy.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥
athavā yogināmeva kule bhavati dhīmatām ।
etaddhi durlabhataram loke janma yadīdṛśam ॥ 42 ॥

Or, he is even born in the family of the wise Yogis; verily, a birth like this is very difficult to obtain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
tatra taṁ buddhisamyogaṁ labhate paurvadehikam ।
yatate ca tato bhūyaḥ saṁsiddhau kurunandana ॥ 43 ॥

There he comes to be united with the knowledge acquired in his former body and strives more than before for Perfection, O Son of the Kurus.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥
pūrvābhyāseṇa tenaiva hriyate hyavaśo'pi saḥ ।
jijñāsuraṇi yogasya śabdabrahmātivartate ॥ 44 ॥

By that very former practice he is borne on in spite of himself. Even he who merely wishes to know Yoga goes beyond the *Sabdabrahman*.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥ ४५ ॥
prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ ।
anekajanmasaṁsiddhaḥ tato yāti paraṁ gatim ॥ 45 ॥

But the Yogi who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥
tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ ।

karmibhyaścādhiko yogi tasmādyogī bhavārjuna ॥ 46 ॥

The *Yogi* is thought to be superior to the ascetics, and even superior to men of knowledge (mere studies); he is also superior to men of action; therefore, (you strive to) be a *Yogi* O Arjuna.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

yogināmapi sarveṣāṃ madgatenāntarātmanā ।

śraddhāvānbhajate yo māṃ sa me yuktatamo mataḥ ॥ 47 ॥

And among all *Yogis*, he who, full of faith, with his inner-self merged in Me, worships Me, he is, according to Me, the most devout.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogasāstre

śrīkṛṣṇārjunasaṁvāde ātmasaṁyamayogo nāma ṣaṣṭho'dhyāyaḥ ॥ 6 ॥

Thus, in the Upanishads of the glorious Bhagawad Geeta, in the Science of the Eternal, in the scripture of the Yoga, in the dialogue between Sri Krishna and Arjuna, the sixth discourse ends entitled: THE YOGA OF MEDITATION.